

THE
COMMON SCHOOL JOURNAL.

VOL. IX.

BOSTON, OCTOBER 1, 1847.

No. 19.

MANNER OF CONDUCTING RECITATIONS.

Nothing could be contrived more unfavorable to intellectual progress, or to honesty of character, than the method of conducting recitations in former times, whether in the Common School, the academy, or the college. The exercise was commenced at a fixed point in the class, and was carried forward in a fixed order, with almost as much certainty as the sun rises in the east and moves towards the west; and had the teacher deviated from a preëstablished course, his pupils would have suspected him to be beside himself, or, at least, that he had lost his points of compass. The lesson, too, was begun at its beginning, (though it is difficult to see why, if the whole lesson cannot be recited, as often happens, it would be any worse to omit the beginning or the middle, than the end,) and custom had determined, with a high degree of certainty, the length of the sentence to be read by each pupil, or the number of questions which would arise from each paragraph or page. The members of the class also were seated or stationed in a known order. The consequence of all this was, that each scholar could tell, with a kind of astronomical certainty, at what time a *transit* would happen to him. If he occupied the fourth, the eighth, or the tenth seat from the "head," he could allow for the three, the seven, or the nine questions which would precede his, and prepare himself accordingly. And well might he be prepared, and at little expense too, to answer the twelfth or the twentieth question; for this would be to get only the twelfth or twentieth part of the lesson. As soon, too, as each pupil had taken his "turn," he knew that it would not be his turn again until all the others had had theirs. In the mean time, therefore, he might, in imagination, if not in person, absent himself from the class;—he might be thinking upon the skating of yesterday, or planning for the sleigh-ride of to-morrow. The rest of the recitation,—the queries started or the explanations given,—though carried on in his hearing, might never reach his understanding. In fact, each scholar, as soon as he had answered, had virtual leave of ab-

sence until it should be his turn to answer again. All this was as direct a bounty on idleness and inattention, as though the teacher had written out an advertisement, offering a reward for them, in large figures and capitals, and posted it up in front of his desk. A lesson, or a part of a lesson, which a pupil does not expect to recite, he can rarely be expected to get.

This method was not only practised at schools and academies but at colleges also; as we believe almost every graduate whose name is of fifteen or twenty years' standing on a college catalogue, will bear us out in affirming. Nor is it wholly discontinued yet. During the present season, we met an eminent professor of engineering, who said he had been applied to, but a short time previous, to educate for actual service, in his own department, a young man who had been in college for two years. The very first exercises disclosed the fact that the young man was shamefully ignorant of the first principles of mathematics. Our informant, expressing his surprise, asked this two-years-old novice, if he had not attended to the mathematical branches, in company with his class. The reply was, that he had, but that his class was large, that it was alphabetically arranged in the recitation room, that the professor always began at A, and, as his name commenced with W, the questions had never reached so far down as where he sat, but twice, during the two years of his college life! We know not at what periods these two recitations came; possibly they were anniversaries.

The manner of reciting which generally succeeded to the above mentioned, in our schools, was greatly superior to it; although, as we intend by-and-by to show, it was itself obnoxious to weighty objections. It consisted in propounding each question to the whole class; and it was then required that any member of the class, who thought himself able to answer it, should signify his supposed ability by holding up the hand as soon as he felt ready to try. After waiting a very brief space, though sometimes not at all, the teacher would select, at his discretion, some one to announce the answer.

An important advantage of this over the old method was, that it precluded all chance of calculation respecting the one who would be called upon to answer; and all probable grounds of escape, if any one should pretend a knowledge he did not possess. The question being propounded to the whole class, it gave to each one who thought he could answer it, an opportunity, at least to manifest his belief, if not to prove his ability. It also favored promptness; for, without the use of any direct means to that effect, it gently, and sometimes, perhaps, healthfully, gave play to the natural principle of emulation,—a principle which exists in the human mind, but which school teachers, in former times, have most injuriously overworked. Still very serious objections lay against this method of recitation. The more forward, the more talented and prompt, would, of

course, be the first to give the signal of a readiness to answer. Hence it would invariably happen that the brighter part of the class, or those whose attainments were in advance of the rest, would perform substantially the whole of the exercise. The less talented would seldom be called upon. The recitations, from day to day, would be performed by that portion of the class who needed them least, while the rear ranks,—those whom it is particularly the teacher's duty to bring forward,—would escape the drill altogether.

In this particular, indeed, the new method was really worse than the one it superseded, though, on the whole, greatly superior to it. If, under the old system of going round and round the class, as the hands of a clock go over the figures on its face, the class were arranged alphabetically, or preserved the order of their seats, it would happen that the dull and the inferior would be intermixed with the bright and the leading,—“a streak of fat and a streak of lean,”—and a determinate order of proceeding would include the laggards as often as the leaders. But the pain of throwing the ball into the ring, and never calling upon any but the most active and agile to catch it, leaves out the slow-moulded with a most unfortunate uniformity. If, under the old system, the mind of each pupil had a temporary furlough between the questions, and might therefore be absent with impunity until his time came round again,—under this system, the minds of a portion of the class might actually desert without being missed. This last described method, faulty as it is, is now far more prevalent than any other in the schools of Massachusetts.

We now proceed to say a few words on the latest, and, as we conceive, altogether the best method yet discovered. It is, to ask the question generally, to the whole class, without giving the slightest indication, either by look, gesture, or position, who will be called upon to answer; or on what portion of the class the duty of answering will fall. This idea is very important. If the teacher, by position or motion, gives any clew either as to the person or the neighborhood where his question will ultimately be fastened; or if, from day to day or from lesson to lesson, he has an order of proceeding which may be discovered, he fails to comply with one of the essential conditions of this method, and defeats the plan he should practise. So, too, if the scholars adopt the belief that they can recognize a fixed rule lying underneath varying circumstances, they will soon begin to practise the art of divination. What we insist upon is, that, after a question is put, and until the individual is named whose duty it is to announce the answer, it should be as uncertain who that individual will be, as it is during a thunder shower where the lightning will strike the next time. In the former case, as in the latter, absolute uncertainty should reign over the event, until it comes; and when it comes, Franklin himself

should not be able to invent a conductor that will turn it aside.

After the question is propounded, let a sufficient time elapse, in entire silence and without motion, for each pupil in the class, or for all the pupils of ordinary intellect in the class, to prepare mentally the answer which he would give should it be his fortune to be called upon. No show of hands or other signal should be allowed, save that signal which no mortal power can suppress,—the illumination of the countenance, when a new truth, like a new sun, is created in the soul. The teacher must exercise his discretion as to the proper time for waiting. He must be governed by a rule made up of two elements,—the difficulty of the question and the capacity of the class. A proper time having passed, let the hitherto unknown pupil, who is to announce the answer, be now made known. If the answer be correct, another question will follow. But, if the answer should be incorrect, or if the one called upon should make no reply, let another be named. Here is no occasion for waiting again. Should an erroneous answer, or no answer, be received from the second, let a third be called upon. Should the third fail, perhaps this will be as far as it will be expedient to proceed in this method. Let the question be then thrown open to the whole class; and, if it has been framed with judgment, some one in the class, in forty-nine cases out of fifty, will be able to answer it. Should it often happen that no one in the class is able to answer the question put, it will prove the teacher to have been in fault; for it will show that he has misapprehended the capacity of the class. Another question will then be given, and so on until the recitation is finished.

Now, is it not clear that the method last described tends to secure, and, if conducted with ordinary skill, will secure, the attention of the whole class? Each mind will act upon each question. In a class of twenty, twenty minds will be at work. But according to the method first described, the intent, unwavering attention of not more than one in a class of twenty can be relied on. As a mere means of acquisition, then, to say nothing of intellectual habits, the latter method is nineteen times better than the former. We verily believe that, if a change *only in this one particular* could be introduced into all the schools of Massachusetts, it would forthwith give them four-fold efficiency, as a means of improvement.

The above views do not apply with equal force to all studies. There are some branches, where other means of securing the action of each mind may be resorted to. In arithmetic, for instance, different questions may be assigned to different members of the class, to be wrought out simultaneously. But we need not go into detail. Every competent teacher, in applying a general rule to a variety or a diversity of circumstances, will be able to make the proper allowances and modifications.

CHRISTIAN NURTURE.

WHAT motives are laid upon all Christian parents to make the first article of family discipline a constant and careful discipline of themselves! I would not undervalue a strong and decided government in families. No family can be rightly trained without it. But there is a kind of virtue which is not in the rod, — the virtue, I mean, of a truly good and sanctified life. And a reign of brute force is much more easily maintained, than a reign whose power is righteousness and love. There are, too, I must warn you, many who talk much of the rod as the orthodox symbol of parental duty, but who might really as well be heathens as Christians; who only storm about their house with heathenish ferocity; who lecture, and threaten, and castigate, and bruise, and call this family government. They even dare to speak of this as the nurture of the Lord. So much easier is it to be violent than to be holy, that they substitute force for goodness and grace, and are wholly unconscious of the imposture. It is frightful to think how they batter and bruise the delicate, tender souls of their children, extinguishing in them what they ought to cultivate, crushing that sensibility which is the hope of their being, — and all in the sacred name of Christ Jesus. By no such summary process can you despatch your duties to your children. You are not to be a savage to them, but a father and a Christian. Your real aim and study must be to infuse into them a new life, and, to this end, the life of God must perpetually reign in you. Gathered round you as a family, they are all to be so many motives, strong as the love you bear them, to make you Christlike in your spirit. It must be seen and felt by them that religion is a first thing with you. And it must be first, not in words and talk, but visibly first in your love, — that which fixes your aims, feeds your enjoyments, sanctifies your pleasures, supports your trials, satisfies your wants, contents your ambition, beautifies and blesses your character. No mock piety, no sanctimony of phrase, no longitude of face on Sundays will suffice. You must live in the light of God, and hold such a spirit in exercise as you wish to see translated into your children. You must take them into your feelings as a loving and joyous element, and beget, if by the grace of God you may, the spirit of your own heart in theirs. This is Christian education, — the nurture of the Lord. Ah, how dismal is the contrast of a half-worldly, carnal piety, proposing money as the good thing of life, stimulating ambition for place and show, provoking ill-nature by petulance and falsehood, praying to save the rule of family worship, having now and then a religious fit, and, when it is on, weeping and exhorting the family to undo all that the life has taught to do, and then, when the passions have burnt out their fire, dropping down

again to sleep in the cinders, only hoping still that the family will sometime be converted! When shall we discover that families ought to be nursed by such kind of training as this?

Dr. Bushnell.

THE following is an extract from a "Report of the Overseers of the Poor of the City of New Bedford," made last April. The Report is signed by "William A. Gordon, Chairman." The suggestion it contains is most important. Cities and States will be compelled to act upon this matter. The longer they delay, the more it will cost them. It is poor policy, and poor religion, too, when a house is on fire, to wait till God shall send rain to extinguish the flames. *When we are inside of the house, and cannot get out, to wait thus is madness.* In regard to all social vices and crimes, the world is our home; and we must arrest them, or perish by them. — ED.

"The overseers cannot refrain from adverting to the great evil in this Almshouse, as it is in all almshouses, (an irremediable one without great expense,) — the association of the young with adults whose conversation and example are highly pernicious to them. It is very evident that this ought not so to be. And the overseers take the liberty to suggest, whether it is not the duty of this rich and liberal city to take the lead in the establishment of a COUNTY FARM, OR MANUAL LABOR SCHOOL, for boys, at some point easy of access from the various sections of the county, where they may be supported and educated amid proper influences, and saved from a life of vice, which is the almost certain result of their exposure at the almshouse. We have reason to believe that, were the enterprise once started upon a proper foundation, it would receive the support of the several towns in the county. The school would be soon filled. It would, in our opinion, prove antagonistic to almshouses and houses of correction, and in that way, to say the least of it, would prove money-saving to the community. The Legislature has, during its past session, established a Manual Labor School for boys, who may come under the cognizance of the court, — a school, instead of prison, to which boys of a *certain age* may be *sentenced*. But acting upon the old adage that "an ounce of prevention is worth a pound of cure," we would recommend admitting them to the county institutions at an earlier period, and before they shall have attained to the degree of criminality which constitutes their claim to the privileges of the State Institution."

THERE are two things with which every one ought to be acquainted, — *religion, and his own business.*

[For the Common School Journal.]

PROCESSES IN ALLIGATION ALTERNATE.

PERHAPS the following suggestions respecting the solution of questions in what is called the rule of Alligation Alternate, may be acceptable to some of your readers. The object of the rule is to show how we may mix things of different values, so as to sell the mixture at a price between the highest and lowest prices of the articles mixed, and neither gain nor lose by the transaction.

Let us take some examples.

A dealer has spices; one kind worth 8 cents per ounce, and another worth 15 cents per ounce; he wishes to make a mixture which he can sell at 10 cents per ounce, without loss or gain.

Mean Price.	Prices of Simples.	Gain or Loss.	oz. taken.
10 . . .	{ 8 . . .	+ 2 . . .	5
	{ 15 . . .	- 5 . . .	2

Now, if he should sell that worth 8 cents per ounce for 10 cents per ounce, he would gain 2 cents on every ounce sold; and if he should sell that worth 15 cents per ounce at 10 cents per ounce, he would lose 5 cents on every ounce sold. Write, therefore, opposite the 8, + 2, to designate the number of cents gained on each ounce; and - 5 opposite the 15, to designate the number of cents lost on each ounce. Now, he must take such a number of ounces of each kind, that the gain and loss shall be equal. We see, in this example, that, if he takes 5 ounces of the cheaper article, he will gain 10 cents, and, if he takes 2 ounces of the dearer, he will lose 10 cents, by selling the 7 ounces at 10 cents the ounce.

The *proof* is thus: —

5 oz. at 8 cents	= 40 cents.
2 " " 15 "	= 30 "
7 " " 10 "	= 70 "

It is evident that we may find an infinite number of answers. Again, —

Mean Price.	Prices of Simples	Gain or Loss.	oz. taken.
16 . . .	{ 7 . . .	+ 9 . . .	1
	{ 10 . . .	+ 6 . . .	1
	{ 25 . . .	- 9 . . .	1 $\frac{2}{3}$

Here the number at the left of the brace represents the *mean price*; the numbers in the first left-hand vertical column represent the values (per ounce, gallon, pound, &c., whatever the unit of measure may be,) of the different articles; the numbers in the second vertical row represent the gain or loss ac-

cruing from selling one unit (ounce, gallon, pound, &c., as the case may be,) of each article at the mean price.

Now, if we take one ounce, (say,) of each of the two cheaper kinds, we should gain $9 + 6 = 15$ cents; and to lose 15 cents on the dearest article, we must take as many ounces as 9 is contained times in 15; that is, $1\frac{2}{3}$ ounces.

$$\begin{array}{rcll} \text{Proof:—} & 1 \text{ oz. at } 7 \text{ cents} & = & 7 \text{ cents.} \\ & 1 \text{ " " } 10 \text{ " } & = & 10 \text{ " } \\ & 1\frac{2}{3} \text{ " " } 25 \text{ " } & = & 41\frac{2}{3} \text{ " } \\ \hline & 3\frac{2}{3} \text{ " " } 16 \text{ " } & = & 58\frac{2}{3} \text{ " } \end{array}$$

In the above example we may easily avoid fractions. By taking 1 ounce of the first kind, and 3 ounces of the second, we shall have a gain of 27 cents; hence we must take 3 ounces of the third kind. So, by taking 2 ounces of the first kind, and 3 ounces of the second, we should gain 36 cents, which requires us to take 4 ounces of the last kind. And so we may proceed *ad infinitum*. Another example.

Mean Price.	Prices of Simples.	Gain or Loss.	oz. of each taken.		
20 . . .	5 . . .	+ 15 . . .	1	1	1
	8 . . .	+ 12 . . .	1	1	2
	17 . . .	+ 3 . . .	1	2	3
	23 . . .	— 3 . . .	5	6	1
	35 . . .	— 15 . . .	1	1	3, &c.

Here, having arranged as before, we take 1 ounce of each of the first three simples. This gives a gain of 30 cents. Now, if 1 ounce of the last kind is sold for 20 cents, there will be a loss on it of 15 cents. Hence, in the sale of the four ounces now spoken of, there will be a gain of 15 cents; therefore we must take 5 ounces of the fourth kind, that we may lose on them 15 cents; then there will be a gain on the first three articles of 30 cents, and a loss on the last two of 30 cents also; and so on for the other assumptions, of which we may make an infinite number. We may often use a method somewhat different. Let us take an even number of articles.

Mean Price.	Prices of Simples.	Gain or Loss.	oz. taken.	
10 . . .	6 . . .	+ 4 . . .	2	5
	7 . . .	+ 3 . . .	3	13
	18 . . .	— 8 . . .	1	5
	19 . . .	— 9 . . .	1	1

We notice here, that, if we take 1 ounce of the third article, on which we lose 8 cents, we must take two ounces of the first article, on each ounce of which we gain 4 cents; and if we take 1 ounce of the fourth article, we must take 3 ounces of the second, that the gain and loss may be equal.

Sometimes we are required to take a certain quantity of one of the simples ; then we proceed thus. Suppose, in the above example, we were *required* to take 5 ounces of the article worth 18 cents per ounce ; we write the 5 opposite the 18 and the — 8. Now we may take any number of ounces of the fourth kind, say 1 ounce ; this, with the 5 ounces already taken, causes a loss of 49 cents, and we may take enough of the first two articles to repair the loss.

It is evident, that if we multiply each of the numbers representing the number of *ounces taken*, by the same number, the conditions of the problem are still complied with, as, in this case, the gains and losses are increased equally.

One other case remains to be mentioned, in which the number of ounces, or pounds, or gallons, &c., to be taken, is fixed ; as in this example :—

“ A merchant has sugars worth, respectively, 8 cents, 10 cents, 12 cents, and 20 cents per pound. With these he would fill a hogshead which can contain 200 pounds. How many pounds of each kind must be taken that he may sell the mixture at 15 cents per pound ? ”

Mean Price.	Prices of Simples.	Gain or Loss.	lbs. taken.		
15 . .	8 . .	+ 7 . .	1 + 33 $\frac{1}{3}$ =	33 $\frac{1}{3}$	1 + 25 = 25
	10 . .	+ 5 . .	1 + 33 $\frac{1}{3}$ =	33 $\frac{1}{3}$	2 + 25 = 50
	12 . .	+ 3 . .	1 + 33 $\frac{1}{3}$ =	33 $\frac{1}{3}$	1 + 25 = 25
	20 . .	— 5 . .	3 + 33 $\frac{1}{3}$ =	100	4 + 25 = 100
			6) 200 (33 $\frac{1}{3}$		8) 200 (25
			200		200

We take 1 pound each of the first three articles, and must take 3 pounds of the last ; we have now taken 6 pounds ; but we want 200 pounds. Since $6 \times 33\frac{1}{3} = 200$, we multiply each quantity taken by 33 $\frac{1}{3}$. We can easily avoid fractions, by assuming numbers the sum of which is exactly contained in 200. I write one set of such numbers ; the student can find many more. I need hardly remind the algebraist that the whole subject belongs to the indeterminate analysis.

T.

UNEDUCATED WOMEN.—There is no sight so truly pitiable as that afforded by a rising family of children under the guardianship of an ignorant mother. I would be understood, in the use of the term **IGNORANT**, as wishing to convey the picture of a mother whose maiden days were devoted to the acquirement of fashionable accomplishments, to the exclusion of solid mental culture and acquirements. The woman who reigns the queen of the ball-room is very seldom found capable of being

the governess of her own children; and the time spent at *soirée* and rout will be bitterly regretted when age brings experience, and consequent remorse for the evil she has inflicted, and her incapacity to discharge properly the interesting and important duties of her station, when it was her natural duty to be at once an instructor and an example. The maiden who casts aside her book for the cotillon will never win the love and esteem of a sensible man; and should she select a partner for life among her partners in the dance, she will find that her choice has been as unfortunate as the place, where she first attracted his notice, was injudicious. I ever look with pain upon that young wife who enters upon her second era with fashionable ideas of society. Her first era has been devoted to the attainment of certain rules and systems which are scarcely pardonable in the girl, certainly censurable in the wife, and criminal in the mother.

The following remarks by Hannah More so forcibly express my views on the subject, that I give them in lieu of any thing further from myself:—

“When a man of sense comes to marry, it is a companion whom he wants, not an artist. It is not merely a creature who can paint and play, sing and dance;—it is a being who can comfort and counsel him, one who can reason and reflect, and feel and judge, and discourse and discriminate;—one who can assist him in his affairs, lighten his sorrows, purify his joys, strengthen his principles, and educate his children. Such is the woman who is fit for a mother, and the mistress of a family. A woman of the former description may occasionally figure in a drawing-room, and attract the admiration of the company; but she is entirely unfit for a helpmate to a man, and to ‘train up a child in the way it should go.’”

THE SPIRIT OF LOVE.—Beyond all question, it is the unalterable constitution of nature, that there is efficacy,—divine, unspeakable efficacy,—in love. The exhibition of kindness has the power to bring even the irrational animals into subjection. Show kindness to a dog, and he will remember it; he will be grateful; he will infallibly return love for love. Show kindness to a lion, and you can lead him by the mane; you can thrust your head into his mouth; you can melt the untamed ferocity of his heart into an affection stronger than death. In all of God’s vast, unbounded creation, there is not a living and sentient being, from the least to the largest,—not one,—not even the outcast and degraded serpent,—that is insensible to acts of kindness. If love, such as our blessed Savior manifested, could be introduced into the world, and exert its appropriate dominion, it would restore a state of things far more cheering,

far brighter than the fabulous age of gold ; it would annihilate every sting ; it would pluck out every poisonous tooth ; it would hush every discordant voice. Even the inanimate creation is not insensible to this divine influence. The bud, and flower, and fruit, put forth most abundantly and beautifully, where the hand of kindness is extended for their culture. And if this blessed influence should extend itself over the earth, a moral Garden of Eden would exist in every land ; instead of the thorn and brier would spring up the fig-tree and the myrtle ; the desert would blossom, and the solitary places be made glad. — *Dr. Upham.*

WE have received several communications, giving an account of the late celebration at the Westfield State Normal School. Not having space for the whole of them, we take the following from the Westfield "News Letter," which embraces, in a well drawn up form, the substance of them all. — *ED.*

THE NORMAL SCHOOL GATHERING.

THE meeting of the NORMAL ASSOCIATION occurred on Wednesday, September 8, as appointed. A large and intelligent audience assembled in the Normal Hall at 10 o'clock, A. M. The exercises commenced with singing by the pupils. Prayer was then offered by Rev. Dr. Davis, after which Rev. H. B. HOOKER, of Falmouth, was introduced to the audience by G. H. Loomis, the presiding officer, and delivered the address. Of this eloquent production we are sorry that we can give but an imperfect sketch.

The subject of the address was, "The Dignity and Importance of the Teacher's Profession." 1. He considered the nobleness of the faculties with which the teacher operates. They are the mental faculties, — those which inspire all those physical developments, which are the wonder of the present age. To the *progress* of these faculties there is no end. Who can say to the increasing wave of intellectual progress, "Thus far shalt thou go, and no farther" ?

2. The teacher has noble faculties to work upon. See that little troop of thoughtless revellers on their way to school. How little they think of what the Almighty has wrapt up within their little spirits ! And yet they have powers, which, when developed, will be capable of making a continent rejoice or tremble. Such are the beings committed by Providence to the teacher's charge.

3. The teacher has noble ends to gain. Prominent among these is the happiness of the little child himself. When the merry flock of little children is intrusted to his care, the teach-

er ought to sympathize with their smiles, and say, "I'll never put a frown on those little faces if I can help it." Said the president of one of our colleges, "Whoever increases the happiness of a little child for one hour, is a co-worker with God." But how few do this! Not a few succeed in the melancholy task of causing disgust instead of pleasure, and thereby palsy-ing the power of intellectual progress.

The teacher must kindle a thirst for knowledge in his pupils. You have noticed, on railroad cars, that the conductor is a better-dressed personage than any other attendant of the train. But the conductor could never move without the services of yonder sooty fireman. Now, the teacher must be both conductor and fireman on the railroad of intellectual progress.

In the power of the teacher is the child's future position in society. Every little fellow who comes into the schoolroom, thinking it is the whole world, is **SOMEBODY**; he is to have a standing **SOMEWHERE**; and the teacher has much to do with the opinions which shall be formed of that child forty years hence. The influences of home are great, to be sure; but they do not eclipse those of the school. Home and the school should play into each other's hands; the teacher and parent should form a Christian alliance.

There is an intimate connection between the Common School and the general progress of knowledge in the country. Considering this, the teaching of A B C is no trivial thing. As a single sunbeam leads me back to the great orb of light, so I am led back by this to the great ocean of truth, a drop or two of which the teacher is giving out. Some say they wouldn't want to do such a little thing as to teach A B C; I pray that such never will. Many years ago, in one of our mountain towns, a ragged boy, 12 years old, went to a farmer, and wanted to work for his board and go to school. The farmer was a kind man, and gave him a home. He attended the district school three months; but those three months gave a hue to the next six, and the next sixty. That boy is now a man, and has lately made the school books for a whole nation. He is a missionary, who has laid his hands on the elements of a country's education. Mark the influence of that three months' teaching on the general progress of knowledge.

Again, consider the relation of the Common School to civil government. The men who make our laws were once members of the Common School. Enter a schoolroom with me. That little fellow, who, this hot day, has fallen asleep, will wake up, one of these days, a legislator; that shoeless boy, who is catching flies, shall hold in his hand a sceptre of power. Miss A has in her school six members of the General Court; Miss B a member of Congress and two judges; Miss C is training up a governor for the State. Look after these potentates, committed to your charge by the Commonwealth of

Massachusetts. The future subjects of government, as well as the legislators, come from the schoolroom; and on the teacher it depends, in a great degree, whether they shall be lovers or despisers of civil law.

The speaker closed with three remarks: 1. The dignity of the teacher's office is a motive to preparation for it. If the importance of teaching is considered, none will complain because six months' or twelve months' attendance at the Normal School is required. On the contrary, they will come back, from time to time, hungry and thirsty for higher and riper qualifications.

2. The truth illustrated in this lecture will enable the teacher the better to bear his discouragements. For there are discouragements in this profession. If a teacher should tell me that his bosom was a stranger to care, it would go far to make me think he was not keeping a good school. If he finds no thorns in his path, he may question his being in the right path. Such a one may **KEEP** school;—he does not **TEACH** school. He may sail on a smooth sea, unruffled by a ripple; but it is a **DEAD SEA**.

3. Right views of the teacher's profession should inspire efforts for universal excellence of character. Remember that the teacher gives instruction all the time, and not alone while in the schoolroom. "My teacher said so," "My teacher did so," are arguments that ring in the ear, and knock at the heart, for years after. You are furnishing the materials out of which your scholars are weaving the imperishable fabric of character. Then gather up the flowers of Christian excellence wherever you may find them.

After the address, an ode, written for the occasion, was sung by the pupils, under the direction of Mr. Crossett, their music teacher. This was followed by excellent extemporaneous speeches from Hon. Wm. G. Bates and Rev. Dr. Davis.

A large portion of the audience then repaired to the model schoolroom, to partake of a sumptuous entertainment, furnished by the ladies of the village, and arranged with great care and taste. The tables were soon relieved of the good things beneath which they groaned. At the table, Dr. Abbott made an interesting speech, and was followed by several gentlemen of the Association. The exercises were enlivened by several songs from the Normal choir.

We learn that the members of the Association, together with some young people of the village, assembled again in the evening, and partook of a picnic supper. At this meeting, buoyancy of spirits and freedom of speech prevailed; and songs, sentiments, and speeches were contributed in profusion. We have room for only a very few of the many toasts that were given:—

The Orator of the Day, — From what we have to-day heard,

we know him to be "a workman that needeth not to be ashamed."

The Board of Education, — May its influence continue to widen, till the whole people come up to the support of the reforms they are urging.

Hon. Horace Mann, — a star in the literary horizon, — May he be what he has ever been, — a terror to evil doers, and a praise to them that do well.

The PRINCIPAL of the Westfield Normal School, — May he draw COMPOUND INTEREST.

The Normal School of Westfield, — May it go on increasing in prosperity and popularity, till its influence has perfected the free school system in Western Massachusetts.

The Secretary of this Association, — May his GROVE afford shelter to a multitude of sweet singers.

The SHEPHERDESS of the Model School, — May her lambs be neither few nor small.

The Citizens of Westfield, noted for their liberality, — May they receive their reward by a continuance in like deeds.

On the whole, we doubt not the teachers who attended this gathering went forth to their calling with larger views of its dignity, and inspired by a livelier zeal. On the people of the town who attended, we trust the influence of this meeting will also be beneficial. It ought certainly to dispel every shadow of prejudice against the Normal School system.

As for ourselves, we were delighted with all that we saw and heard. We were delighted to see so goodly a number of Massachusetts school teachers assembled, and to learn, from their countenances and conversation, that they were persons of so much benevolence, intelligence, and education. We were delighted to see such a schoolroom as the model schoolroom, with its neat desks and comfortable seats, and to learn that many of our schoolhouses have been finished after this model. We were delighted to see and hear such efforts as were made, to give its proper dignity to a profession which has too long been despised, — although, in some cases, perhaps deservedly. The influence of this Association will be to make the teacher both respectable and respected.

O, how it has delighted me to take a man, distinguished from his brother man by a thousand outward circumstances, which make him appear at the first view almost as another creature, — and, after knocking off his strange hat, his kullah, or his turban, — after helping him off with his broadcloths, his furs, or his muslins, — after clipping his beard, his pigtail, or his long hair, — after stripping away his white, black, brown, red, or yellow skin, — to come at last to the very man, the very

son of Adam, and to recognize by "one touch of nature," one tear, one laugh, one sigh, one upward or downward look, — the same old universal heart, the same emotions, feelings, passions, which have animated every human bosom, from the equator to the poles, ever since that day in which the first of men was sent forth from Paradise. — *Dr. Kitto.*

RESPECT TO PARENTS.

"Ingratitude! thou marble-hearted fiend,
More hideous, when apparent in a child,
Than the sea monster."

Nor only the young are apt to forget the respect due to parents, but oftentimes we see children of older growth forgetting those who have reared them from infancy, and by their waywardness causing their parents to shed tears, when it should be their duty to give them reason for smiles. There is no sight which is so revolting to an upright man, as to see youth disrespecting gray hair; but when we find a man, arrived at the age of discretion, neglecting his silver-haired parents, and treating them with contempt, no word is forcible enough to express the feeling which naturally arises in every honest breast. The very idea that the babe, whose care has caused them so many sleepless nights, and so many anxious hours, should in later years prove a curse, instead of a blessing, and repay its parents for all their love, by unthankfulness, makes one shudder. Yet how often do we see cases in which the child forgets the respect due to his mother, and is regardless of his father's wishes! Children, learn in early age to respect your parents, and obey them in all things; struggle not against their authority, but by yielding while young, you will derive honor when older; and never forget that commandment which says, "Honor thy father and mother, that thy days may be long in the land that the Lord thy God giveth thee."

Sabbath School Treasury.

ONE DROP AT A TIME. — "Life," says the late John Foster, "is expenditure; we have it, but we are as continually losing it; we have the use of it, but are as constantly wasting it. Suppose a man confined in some fortress, under the doom to stay there until death; and suppose there is there, for his use, a dark reservoir of water, to which it is certain none can ever be added. He knows, suppose, the quantity is very great; he cannot penetrate to ascertain how much, but it may be very little. He has drawn from it, by means of a fountain, a good

while already, and draws from it every day. But how would he feel at each time of drawing, and each time of drinking of it? Not as if he had a perennial spring to go to. Not, 'I have a reservoir; I may be at ease.' No! but, 'I had water yesterday; I have water to-day; but having had it, and my having it to-day, is the very cause that I shall not have it on some day that is approaching. And at the same time I am compelled to this fatal expenditure!' So of our mortal, transient life! And yet men are very indisposed to admit the plain truth, that life is a thing which they are in no other way possessing than as necessarily consuming; and that, even in this imperfect sense of possession, it becomes every day a less possession!"

THE LITTLE CANDLE.

BY REV. HENRY BACON.

CHEERFUL the little work-girl sat,
And swift her needle flew,
While the dark shadows of the night
Their gloom around her threw.

A little light alone was hers,
As there she sat and wrought;
And well she knew how dear to prize
What her own toil had bought.

"I must be quick," she musing said;
"My little candle wanes;
And swiftly must my task go on,
While yet its light remains."


And then she plied, with wondrous skill,
The little shining steel,
And every ray of that small light
Smiled on her patient zeal.

Ere the last glimmer died away,
Her task was neatly done;
Sweet was her rest, — and joy to her
Came with the morning sun.

Ah, is not *life* a little light
That soon will cease to burn?
And should not we from that dear girl
A solemn lesson learn?

While yet our little candle shines
Be all our powers employed;
And while we strive to do our tasks,
Life shall be best enjoyed.

But let us ne'er, in darkened hours,
Forget what Christ hath done,
But, patient, in sweet hope await
The glorious RISING SUN! — *Episcopal Recorder.*

 *All Communications, Newspapers, and Periodicals, for the Editor, to be addressed to West Newton, Mass.*

[THE COMMON SCHOOL JOURNAL is published semi-monthly, by WILLIAM B. FOWLE, No. 138½ Washington Street, up stairs, (opposite School Street,) Boston. HORACE MANN, Editor. Price, One Dollar a year, payable in advance.]